

## CARDINAL PIE

SPEECH FOR THE SOLEMNITY OF THE RECEPTION OF THE RELICS OF SAINT EMILIAN

BISHOP OF NANTES

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When you pray, say: Father, hallowed be your name; Thy kingdom come.  
When you pray, say: Father, hallowed be Your Name, Your Kingdom come (Luke, XI, 2).

### MONSEIGNEUR<sup>1</sup>

Never did the divine founder of Christianity better reveal to the earth what a Christian should be than when He taught His disciples how to pray. Indeed, my Brothers, prayer being like the religious breathing of the soul, it is in the elementary formula that J.-C. gave of it that we must seek the whole program and the whole spirit of Christianity. . So let's listen to Master's textual lesson. I recited the beginning just now according to the more concise text of Saint Luke. I will say it now according to Saint Matthew, as children stammer it and as all Christians have been repeating it for nearly two thousand years. You will therefore pray thus, says J.-C.: Sic ergo vos orabit: "Our Father, who art in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven ( Matt., VI, 9)".

The intelligence of my subject does not require me to add the rest.

You already understand, MT-CF, at what height of thoughts, feelings, desires, the Christian who expresses himself thus is placed just as early. Whether he is big or small, educated or ignorant, priest or layman, whether he prays in public or in private, that does not matter; the Gospel even supposes that he is alone in his room, the door closed (ibid., 6). Now, no sooner had he opened his mouth than, identifying himself with the whole great human family, and rushing towards the common Father of all who is in heaven, this weak mortal, transported and almost the delirium of his disinterestedness first forgets and neglects himself, who needs everything, to think only of him who is the necessary being and who needs nothing and no one. Above all else, its triple concern is the glorification of the name of God on earth, it is the establishment of the kingdom of God on earth, it is the accomplishment of the will of God on earth<sup>2</sup>. And these three aspirations, which can be reduced to a single one, are not without order and without gradation. There exist here below superiorities which have only the excellence of name and the precedence of rank. There are others who join power to dignity, but who do not have the exercise of it, who reign and do not govern. Finally, there are those who throne, who reign and who govern; and there alone are the true kings, the true monarchs. Such is eminently the supreme kingship of our God in heaven. There His name is honored by all; His power extends over all; His will is obeyed by all. On this side, we can say nothing, except: Amen, "It is"; but not: Amen "Let it be"; for nothing can be added, O my God, to Your essential royalty from above. On the contrary, if I lower my eyes to the earth, and if it is Your royalty in the external developments that time brings to it, You then allow me, O my God, You even command me to make vows for Your glory. For here below there are names that want to prevail against Your name, scepters that dream of rising above Your scepter, wills that attempt to prevail over Your will, and, to put it bluntly, here below Your reign is crossed, it is fought, it is hindered. Your disciples, O Lord Jesus, are those who, amidst all the vicissitudes of this world, invariably side with the divine cause; what did I say ? they are those who persist in wanting a perfection that will never be achieved in time, since they aspire to nothing less than to see God glorified, served, obeyed on earth as He is in heaven: an ideal which it will not be given to them to achieve entirely, but which they are ordered to follow, and which the final consummation will demonstrate not to have been a vain dream: Sicut in cœlo et in terra.

The Christian, MT-CF, is therefore not, as a certain contemporary world seems to believe and affirms every day and in all tones, it is therefore not a being who isolates himself in himself. - even, who sequesters himself in an oratory indiscriminately closed to all noises of the century, and who, satisfied provided he saves his soul, takes no concern for the movement of affairs here below. The Christian is the opposite of that. The Christian is a public and social man par excellence; his nickname indicates it: he is catholic, which means universal. Jesus Christ, in tracing the Lord's prayer, ordered that none of his people could perform the first act of religion, which is prayer, without putting themselves in contact, according to their degree of intelligence and according to the extent of the horizon opened before him, with everything that can advance or retard, favor or hinder the reign of God on earth. And as surely the works of man must be co-ordinated with his prayer, there is not a Christian worthy of the name who does not work actively, within the measure of his strength, to procure this temporal reign of God, and to overthrow whatever stands in its way. I could traverse the whole succession of centuries, and each of them would offer me some great model to propose to your imitation. But my subject is laid out for me in advance. These sacred bones which have just been triumphantly and providentially brought back to your city, MT-CF, spare me the embarrassment of choice. Let us see how, in the year of grace seven hundred and twenty-five, the brave people of Nantes, guided by their bishop, understood and practiced the first words of their Pater; and we will try to conclude from it what we must be, what we must do ourselves, I say all of us, faithful, priests, bishops, under pain of giving the lie to our Sunday prayer and to the examples of our fathers. .

This interview will be simple and familiar. The episcopal word does not include prepared movements or oratorical adjustments. Nevertheless, I have a particular need of the help of your prayers. Implore, therefore, with me this august Virgin, from whose chaste sides gave birth to Emmanuel, the God with us, whose temporal birth was the first advent of the reign of God on earth. Hail, Mary.

<sup>1</sup> SG the Bishop of Nantes. The bishops of Angers, Bruges, Angoulême, Blois, Luçon and Amiens were present.

<sup>2</sup> Le catéchisme du saint concile de Trente avertit les pasteurs de faire observer que ces derniers mots: Sur la terre com-me au ciel, se rapportent à chacune des trois demandes précédentes: , it will be the shepherd's part to admonish the faithful people those words: As in heaven and on earth, whether the first three requests can be referred to each one: so, may your name be sanctified as in heaven and on earth; also, may your kingdom come as in heaven and on earth; likewise, let your will be done as it is in heaven and on earth. Catech. council Trid., P. IV, c. X, n. 5.

## FIRST PART.

The visible reign of God on earth, MT-CF, is the reign of His incarnate Son, J.-C.; and the visible reign of the incarnate God is the permanent reign of His Church. "God is known in Judea, said the psalmist, and His Name is great in Israel" (Ps LXXXV, 1). This proposition is still more true when it is a question of the Church of the new law. There God is known; there His Name is revered and glorified, there His Kingship is acclaimed, there His Law is kept; in a word, according to the beautiful definition of the catechism of Trent, explaining the beginning of the Sunday prayer, "the reign of God and of Christ is the Church": *Regnum Christi quod est Ecclesia* (Catech. concil. Trid., P. IV, C. XI,

But, because the Church of J.-C. realizes the reign of God in time with an immense energy and a unique effectiveness, because of that it is destined to meet on its way obstacles of all kinds and resistances forms. The reason is that the Church here below is militant, not triumphant; it is in the way, and not in the end. It is true, he was told to reign already, but to reign in the midst of his enemies: *Dominare in medio inimicorum tuorum* (Ps. CIX, 2). And his domination will thus be shared, disputed, sometimes balanced, until the day when all his enemies will be placed under his feet: *Oportet autem illum regnare, donec ponat omnes inimicos ejus sub pedibus ejus* (I Corinth., XV, 25). It is in this struggle that the secrets of hearts will manifest themselves, and that the discernment of the good and the bad will take place here below, the division of the brave and the cowardly, which means the division of the chosen and the reprobate. , since neither the wicked nor the cowardly will enter the kingdom of heaven. Happy, then, are the men who have never hesitated between the camp of truth and that of error! Blessed are those who, at the first signal of war, immediately place themselves under the banner of Jesus Christ!

Now, at the time which concerns us, there had appeared on earth, for nearly two centuries, a son of Belial to whom it was reserved to keep all of Christendom in suspense for a period of more than a thousand years. Islamism, "monstrous true religion", says Bossuet in his beautiful panegyric of Saint Pierre Nolasque, "religion which belies itself, which, for all reason, has its ignorance, for all persuasion its violence and its tyranny, for all miracle its weapons" (edit. de Lebel, T. XVI, p. 62), and I will add, for all the attraction of its voluptuous excitements and its immoral promises, Islamism had already invaded immense regions. That schism, that heresy should fall under his blows, it was doubtless a great misfortune: nevertheless it is the law of history and it is a customary order of providence that, in order to punish the peoples perverse, God uses other even more perverse peoples; and this mission, Islamism was invested in it for a long time. But now Christianity is no longer only affected in those degenerated races which have decomposed the principle of life in themselves by altering the principle of unity and truth: it is Europe in its most difficult parts. more vital, it is the very heart of the Catholic races that is threatened; it is the boulevard of orthodoxy, it is the very Christian kingdom, it is France, and, behind the rampart of France, it is the metropolis of Christianity, it is the whole world which will have everything to be feared from these new and implacable barbarians. They have crossed the Pyrenees, they have rushed on our beautiful southern provinces, they have quenched the thirst of their sword in the blood of our Orthodox brothers, they are advancing as far as Burgundy; their traces are marked by fire and blood, but above all by profanation and impiety. Everything gives way, everything gives way before these ferocious hordes. No arm dares attempt to stop them. O God, O our Father who art in heaven, what will become of Your Name?

My Brothers, there was in Nantes, which is often seen there, a bishop, a man of faith and a man of courage: the holy chrism, by flooding his head and his hands, had not extinguished in his veins the natural ardor of Breton blood. Around this bishop from Nantes, there was what one would still find there, what one will always find there, a whole phalanx of knights, loyal Christians and brave warriors. Émilien, that's the name of the bishop, first puts his people in prayer. But soon he gets up, because his prayer itself pushes him to action. When the country is in danger, every citizen is a soldier. Now, at the solemn hour which had just sounded, what was threatened was the fatherland of souls at the same time as that of bodies, it was the reign of God at the same time as the kingdom of the Franks. And, since terror or powerlessness are everywhere, since no one is rising to save the Church and France, Emilien will rise. You may stop me, and you say to me: What! is it a bishop who is going to take up arms? And what becomes of sacred discipline? My Brethren, let us not confuse the times, let us not judge the needs and customs of another age according to our times and our customs. The social necessities of the time did not include on this point all the wise precision of later discipline. And besides, there are extreme cases in which the disciplinary rules vanish before the divine law; what did I say? there are cases, even vulgar ones, Jesus Christ is my guarantor, in which the divine law gives way before the law of nature. "Which of you, said the divine Master, if his neighbour's ox or donkey falls into a pit, will not pull it out immediately, even on the Sabbath day?" (Luke, XIV, 5) Now, when a fundamental law like that of the Sabbath yields for such a cause, what shall we say when it is a question not even only of saving the life of a daughter of Abraham, but to bring help, in extreme peril, to the common mother of all men, to the spouse of Christ, to the Church of God: *Hanc autem filiam Abrahæ non oportuit solvi* (Luke, XIII, 16) ? But I am wrong to insist on these useless explanations. Assuredly the Pontiff Emilian did not dream of justifying his action to himself by means of these arguments. Taking advice from his common sense, as well as from his faith and his courage, and knowing with what people he was dealing, he thus harangued his flock: "O all of you, men strong in war, stronger still in faith: *Homines forts in bello, in fide autem fortiores*, arm your hands with the shield of faith, your foreheads with the sign of the cross, your head with the helmet of salvation, and cover your chest with the breastplate of the Lord. religious armour, O soldiers of Christ, take your best weapons of war, your best forged, best tempered weapons of iron, to overthrow and crush these furious dogs. say, with a speechless Judas Machabæ: Better to die than to see the disaster of our fatherland, and to bear the desecration of holy things and the reproach of the law which the divine majesty has given us (Bolland, T. 5, June 25, p. 81, n. 2)".

From the thrill which these words, coldly repeated, have just sent through your ranks, judge, MF, of the effect they produced on your fathers of the eighth century. Emilien was their compatriot by blood, at the same time as their father by grace; he had a dignified and majestic bearing, a face that was both austere and pleasant, a firm yet sympathetic voice, a compassionate heart. Transported beyond themselves by this laconic discourse, a true model of

<sup>1</sup> THOMASSIN, Old and New Discipline, T. III, p. 3, L.I, c. 47. p. 495, L. III, c. 44, etc Edit. in-fol. Paris, 1745.

the military and priestly harangue, they respond unanimously with this cry, which will always be instinctive in the hearts and on the lips of the people of Nantes when they hear an appeal from their bishop: "Revered Lord and good shepherd, order, command, and, everywhere where you go, we will follow you: Domine venerande et bone pastor, jube, impera, et quocumque ie ris, te sequemur (ibid.) Emilien does not waste a moment: he sees in this impulse the expression of the divine will, he fixes the day of departure. No one misses the watchword. To the citizens of the province have been added foreigners who have come from afar. Armed with their aggressive and defensive weapons, they come to kneel piously in the church of Nantes, There, an admirable spectacle begins: it is truly the prelude to our holiest crusades, the beginning of our most magnificent Christian wars. Emilien was not one of those warlike pontiffs, such as some then saw. who, under the ecclesiastical dress, bore only a lay and secular soul. Above all, Emilien is a bishop; he wants the expedition to have an exclusively religious character. He therefore puts on the sacred vestments, and he celebrates the holy mysteries, during which he will bless and then communicate to all his comrades in arms. Nothing is lacking in this imposing solemnity; the homily itself is not omitted there, and I believe I hear these accents of the priest resound in my ears: "My children, Filioli, instructed by the salutary precepts of the Lord and formed in a divine school: *Præceptis salutaribus moniti et di vina institutione formati*, you and I dare to say each day: "Our Father who art in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven". what Christ has taught us, the opportunity has come to translate them into our actions. Let us thank God, our creator and benefactor, who, by His goodness, has gathered us in such great numbers, and who has visibly strengthened our hearts by His grace, let us pray to Him devoutly, so that He will truly make us soldiers of His Name, soldiers of His Kingdom, soldiers of His Law and His cause: *Devote ipsum deprecemur, ut voluntatem suam adimplere valeamus in salu tem*" (Bolland., T. 5, June 25, p.81, n. 3).

After such words, all that remained was to leave. The holy phalanx sets off. Neither the tears of farewell nor any earthly considerations and affections stop them. They have, says the historian, hope for torch, the sacraments for food, and their bishop for head. They march day and night, until they arrive in Burgundy and face the enemy. The event showed how valuable the military experience of their leader was to them. Three first battles, fought with skill and sustained with courage, are crowned by as many brilliant victories. Saint-Forgeot, Saint-Pierre-l'Étrier, Creuse-d'Auzy see their fields watered with the blood of the infidels.

Fortune seemed to settle in the ranks of the Christians, when soon, following a fourth feat of arms, a new and more formidable army of Saracens surprises them unexpectedly. The pontiff sounds the trumpet, rallies his soldiers, animates them one last time with his inspired words. But, while he speaks, he himself is enveloped by the infidel battalions; he performs prodigies of bravery until the last moments. Overwhelmed by numbers, riddled with a hundred blows of swords and spears, surrounded by dead and dying, he still exhorted his people: "O generous soldiers, be constant in your faith and in your courage; regain strength and breath against these cruel pagans... Children, you are the soldiers, not of men, but of God. You fight for your true mother, the holy Church, whose voice cries out to God for vengeance for the blood of his saints. with Christ, a better fate awaits us; there is our victory, there is our reward" (Bolland., T. 5, June 25, p. 82 n. 8). These last words were also the warrior's last breath; his soul, received by the hands of the angels, was introduced into eternal joys.

You ask me, my Brothers, if the story of your pontiff ends there, and if this will be the whole result of his expedition. No, neither the story nor the expedition of your pontiff ends with his defeat and his death. Its history, even here below, continues for eleven centuries. The hand of God, from year to year, adds some new page to it by some new prodigy wrought on his tomb. His name, his exploits have remained popular on the soil where he succumbed; his remains are surrounded with love and veneration, and grateful Burgundy has never ceased to renew its feast and its panegyric every year . Finally, your city itself, after one of those long and mysterious oblivions which God allows, let us say better, which He uses to arrange for His saints a more unexpected triumph and like a veritable earthly resurrection, your city has just celebrated the solemn re-entry of Emilien within its walls, with as many and more demonstrations than it could display for the reception of any majesty of the earth. Illustrious hagiographers, who collect with a perseverance of erudition already more than twice a century, all the monuments of the life and history of the heroes of Christianity, insert in your learned archives the marvels which we have just witnessed. . The city of Nantes has prepared for you, during these three days, stories whose interest will yield to none of those that holy antiquity has bequeathed to you. So you see, my Brothers, the story of your warrior bishop did not end with his life.

And as for his expedition, far from being finished with him, it is much more true to say that he only gave the signal. This fierce enemy of Christianity, at which Catholic Brittany dealt the first blows and over which it won its first advantages, wait only seven years, and he will be so crushed in the fields of Poitiers, that he will never reappear on the soil of France. And because it is written that these two generous provinces, Brittany and Poitou, must always join hands in the great fights of religion and law, another bishop of Nantes, successor of Emilien, will figure in the battle next to Charles-Martel. One of your predecessors, Monsignor, had suffered: it was right that another should be honoured. But that's not enough. The Buckwheat, driven from our shores, exercises its cruelties and its impieties elsewhere. It is no longer only from our soil that he must be kept away, it is at home, it is in his own empire that he must henceforth be pursued. The east, Jerusalem, the holy places invite us to defend them. A French pope, Sylvestre II, utters, in the name of the holy city, the first cry of distress; another pope, still French, Urban II, issued the first battle cry. The generous accents of these two pontiffs moved the world, and their speeches flew from mouth to mouth. I must say it, however, my Brothers: when I compare these accents and these speeches with those which fell from the lips of your Emilien, I recognize that they are only the echo repeated from above and propagated further afield. . Yes, and if someone had the thought of being surprised by all that Nantes has done for three days, I would answer that Nantes could not do too much, because it is one of the most beautiful, one of the largest pages of his history which have just been revealed to him and returned to him. The crusades, those Christian wars which will be the eter

<sup>1</sup> See the interesting Historical and Critical Note on Saint Emilian, by Abbé Cabours. Nantes, 1859.

of France, are only a larger development of the expedition of your fathers. And after the noble ardor of the crusades has died out in the souls of princes and kings, the sacred flame which still animates the zeal of the popes, the zeal of the Christian knights and the monk-soldiers, it is this noble passion which your bishop-soldier so aptly named the love of the faith and of holy Christianity: Pro amore fidei et sanctae christianitatis (Bollan. T. 5, June 25, p. 81, n. 2 and 6).

No, no, valiant pontiff, your military enterprise has not finished with you. The work of which you were the initiator and the prime mover required a thousand years and more of our blood and our gold, a thousand years and more of heroic battles, to bring it to its final conclusion. So I'm not surprised that, leaving Nantes in the 8th century, you didn't return until the 19th century. Would it be permissible for me to say so, my Brethren? Even after his death, your pontiff had retained all the pride, or, if you like, all the holy obstinacy of the Breton race, and it seems that he had sworn not to return to his home until the expedition had been concluded. and the series of battles ended. Come, noble pastor, come to rest at last in your beloved province, in the midst of your ancient people. Now your enemy is irretrievably defeated. You were fighting against a colossus; only a ghost remains. And if this phantom is still standing, it is because the deplorable state of Europe demands that its fall not be precipitated, and that a remnant of artificial life be maintained for it, lest its succession pass to destruction. other adversaries, today more powerful and more formidable, of the holy Church of God. Do not be too scandalized, O Emilien, if you see in this audience several descendants of your former brothers in arms, formerly enlisted for the defense of these same infidels whom you immolated. Undoubtedly, this anomaly reveals immense causes of sadness within modern nations. I want to tell you, however: your nephews were still able to fight loyally, Christianly; and the same feeling of faith which armed your arm, also animated their heart. The vicissitudes here below bring about these strange incidents and these singular returns of things. It would indeed be too cruel for the heritage of Mahomet to fall prey to those perfidious races which have always abandoned our brave men at the hour of action, and whose treachery has so often retarded our success. So let Providence use its mysterious devices to galvanize this failing corpse for some time yet, until the day when our Christian West, more united in the true faith, will be able to collect a remains so dearly bought, which cannot and must not return. than to him.

But I realize, my Brothers, that I am touching on the burning questions of our time. Let us avoid walking on these burning coals, and nevertheless let us try to remain the sons of our fathers and to know how to fight like them for the Name, for the Kingdom and for the Law of God. This will be the subject of a second reflection.

## SECOND PART.

Jesus Christ is King, MT-CF; He is king not only of heaven, but also of earth, and it belongs to Him to exercise a true and supreme royalty over human societies: this is an indisputable point of Christian doctrine. It is useful and necessary to recall this point in this century. We want Jesus Christ the redeemer, Jesus Christ the saviour, Jesus Christ the priest, that is to say, priest and sanctifier; but, of Jesus Christ King, we are terrified; one suspects there some encroachment, some usurpation of power, some confusion of attributions and competence. Let us therefore quickly establish this doctrine, determine its meaning and scope, and understand some of the duties it imposes on us in the time in which we live.

Jesus Christ is king; he is not one of the prophets, not one of the evangelists and apostles who does not assure Him of His quality and His attributions as king. Jesus is still in the cradle, and the Magi are already looking for the King of the Jews: Ubi est qui natus est, rex Judæorum? (Matt., II, 2) Jesus is on the eve of dying: Pilate asks him: So you are king: Ergo rex are you? (John, XVIII, 37) You said it, answers Jesus. And this answer is made with such an accent of authority, that Pilate, notwithstanding all the representations of the Jews, consecrates the royalty of Jesus by a public writing and a solemn poster (John, XIX, 19-22). "Write then, cries Bossuet, write, O Pilate, the words that God dictates to you and of which you do not understand the mystery. Whatever one may allege and represent, beware of changing what is already written in heaven Let your orders be irrevocable, because they are in execution of an immutable. Let the kingship of Jesus Christ be promulgated in the Hebrew language, which is the language of the people of God, and in the Greek language, which is the language of the learned and of the philosophers, and in the Roman language, which is the language of the empire and the world, the language of conquerors and politicians. Come now, O Jews, heirs of the promises; and you, O Greeks, inventors of the arts; and you, Romans, masters of the earth; come and read this admirable sign: bend your knees before your King.

It goes back a long way, my Brethren, and goes back a long way to this universal royalty of the Saviour. As God, Jesus Christ was king from all eternity; therefore, entering this world, he already brought with him the kingship. But this same Jesus Christ, as a man, conquered His kingship by the sweat of His brow, at the cost of all His blood. "Christ, says St. Paul, died and rose again for this purpose to acquire dominion over the dead and the living": In hoc Christus mortuus est et resurrexit, ut et mortuorum et vivorum domintur (Rom., XIV, 9). Also the great apostle bases on the same text the mystery of the resurrection and the title of the royal investiture of Christ: "The Lord raised Jesus, as it is written in the second psalm: You are My Son; I have begotten you today" (Acts, XIII, 33). Which means: From all eternity, I had begotten You from My own bosom; in the fullness of time, I have begotten You from the womb of the Virgin Your mother; today I engender You by withdrawing You from the sepulchre, and it is a new birth that You still hold from Me. First-born among the living, I wanted You to be also the first-born among the dead, so that You hold first place everywhere: Primogenitus ex mortuis, ut sit in omnibus ipse primatum tenens (Coloss., I, 18). You are therefore My Son; You are It in all respects since I have fantasized You triply, from My bosom, from the bosom of the Virgin, and from the bosom of the tomb. Now, in all these titles, I want you to share My sovereignty, I want you to participate in it henceforth as man, just as You have eternally participated in it as God. "Ask therefore, and I will give you the nations for your inheritance, and I will extend your possessions to the ends of the earth" (Ps, II, 8).

<sup>1</sup> Bossuet, 1<sup>st</sup> discourse for Circumcision. Edit. Lebel, T. XI, p. 467.4

And Jesus Christ asked, and His Father gave Him, and all things were delivered to Him (Luke, X, 22). God made him head and head of all things, says St. Paul (Ephes., I, 22; Coloss., II, 10), and of all things without exception: In eo enim quod omnia ei subiecit, nihil dimisit non subjectum (Hebr., II, 18). His kingdom is certainly not of this world, that is to say, does not come from this world: Regnum meum non est de hoc mundo; non est ex hoc mundo (John, XVIII, 36), and it is because it comes from above, and not from below: regnum meum non est hinc (ibid.), that no earthly hand can snatch it away from Him. Hear the last words He addresses to His apostles before ascending to heaven: "All power has been given to Me in heaven and on earth. Go therefore and teach all the nations" (Matt., XXVIII, 18, 19). Notice, my Brothers Jesus Christ does not say all men, all individuals, all families, but all nations. He does not only say: Baptize children, catechise adults, marry spouses, minister to the dying, give religious burial to the dead. Undoubtedly, the mission that He confers on them includes all of this, but it includes more than that: it has a public character, a social character. And as God sent the prophets of old to the nations and to their rulers to rebuke them for their apostasies and their crimes, so Christ sends His apostles and His priesthood to the peoples, to the empires, to the rulers and legislators, to teach to all His doctrine and His law.

Their duty, like Paul's, is to "bear the name of Jesus Christ before nations, and kings, and the children of Israel."

: That he may bear my name before kings, and kings, and the children of Israel (Acts, 9, 15).

But I see the trivial objection coming, and I intend to raise against my doctrine an accusation which is fashionable today. The thesis you are developing, they shout at me, is that of pure theocracy. The answer is easy, and I formulate it as follows: "No, Jesus Christ did not come to found theocracy on earth, since on the contrary, He came to put an end to the more or less theocratic regime which was always the basis of Mosaicism, although this regime had been notably modified by the substitution of kings for the former judges of Israel". But, for this answer to be understood by our opponents, it is necessary, above all, that the very word in question be defined: polemics too often exploit with success, with the men of our time, expressions whose meaning is undetermined. So what is theocracy? Theocracy is the temporal government of a human society by a divinely revealed political law and by a supernaturally constituted political authority. Now, that being so, as Jesus Christ did not impose a political code on the Christian nations, and as He did not take it upon Himself to designate the judges and the kings of the peoples of the new covenant, it follows that Christianity offers no trace of theocracy. The Church, it is true, has powerful blessings, solemn consecrations for the Christian princes, for the Christian dynasties who wish to govern the peoples Christianly. But, notwithstanding this consecration of human powers by the Church, I repeat it, there is no longer, since Jesus Christ, a legitimate theocracy on earth. Even when temporal authority is exercised by a minister of religion, this authority has nothing theocratic about it, since it is not exercised by virtue of the sacred character, nor in conformity with an inspired code. A truce therefore, out of respect for the French language and for the most elementary notions of law, a truce to this accusation of theocracy which would turn into an accusation of ignorance against those who persisted in repeating it.

The opponent insists, and he says to me: Let's leave the question of words. Still, in your doctrine, temporal authority cannot shake off the yoke of orthodoxy; it necessarily remains subordinate to the principles of revealed religion, as well as to the doctrinal and moral authority of the Church; now, this is what we call the theocratic regime. We call, on the contrary, lay regime or secularized regime, that which can free itself at will from these obstacles, and which depends only on itself. - The confession is precious, MT-CF That is to say that modern society no longer intends to recognize for its kings and for its princes only those "who have taken up arms and who have leagued themselves against God and against his Christ", than those who have said loudly: "Let us break their bonds and cast off their yoke far from us" (Ps II, 2, 3). That is to say, we must suppress the secular notion of the Christian State, of the Christian law, of the Christian prince, a notion so magnificently posed from the first ages of Christianity, and especially by Saint Augustine. That is to say again that, under the pretext of escaping the imaginary theocracy of the Church, we must acclaim another theocracy as absolute as it is illegitimate, the theocracy of Caesar, leader and arbiter of the religion, supreme oracle of doctrine and law: renewed theocracy of the pagans, and more or less already realized in schism and in heresy, while waiting for it to have its full advent in the reign of the people, high priest and of the God-State dreamed of by the implacable logic of socialism. That is to say, finally, that philosophy without faith and without law has henceforth passed from speculations into the practical order, that it is constituted the queen of the world, and that it has given birth to politics. without God. Politics thus secularized has a name in the Gospel: it is called there "the prince of this world" (John, XII, 31), "the prince of this age" (XIV, 30; I Corinth. , II, 6, 8), or even "the power of evil the power of the Beast" (Apoc, IX, 10; XIII, 4); and this power has also received a name in modern times, a formidable name which for seventy years has resounded from one pole to the other: it is called THE REVOLUTION. With a rapidity of conquest which was never given to Islamism, this emancipated power of God and of His Christ subjugated almost everything to its empire, men and things, thrones and laws, princes and peoples. Now, one last entrenchment remains to be forced: it is the conscience of Christians. By the thousand means at its disposal, it has succeeded in misleading the opinion of a large number, in shaking even the convictions of the wise. Unhoped-for helpers came to her, who, not only in the domain of facts, but also in the domain of principles, accepted and signed alliances with her. Some others, who persist in making a petty personal opposition to him, agree quite clearly in his opinion, as to the substance of things. Doesn't the time seem to have come for her to deliver a decisive assault? You know, my Brethren, to what supreme temptation Christ was subjected. Satan carried Him to a high mountain, and said to Him: "Do you see all these things? Well! I will give you all this if You fall on my knees and adore me: Hæc omnia tibi dabo, si cadens adoraveris

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<sup>1</sup> Christ the Lord himself warned Pilate that his kingdom was not of this world, that is, by no means of this world, which was both founded and about to perish, had its origin; for in this way are ruled emperors, kings, leaders of the republic, and all those who, either desired and chosen by the people, preside over states and provinces, or have seized dominion by force and injury. Cate council Trid., p. IV, C. XI, n. 15.

<sup>2</sup> Aug. Of the citizen. Dei, L. V, C. 24. - Epist. 185 to Boniface, c. 5, n. 19. "For what they say... that they did not ask such apostles from the kings of the earth, they do not consider that the time was different then, and everything was done in its own time, etc... In this, then, kings serve the Lord, insofar as they are kings, when they do these things to to serve him, which can only be done by kings".

me (Matt., IV, 9). Great God, will there come a day in the series of centuries when the same test will be inflicted on Your Church by the prince of this world? Will the power of evil ever come near to say to him: All these earthly possessions, all this pomp and outward glory, I will give to you, I will keep them to you, provided you bow down before me, that you sanction my maxims by adopting them, and that you pay me your homage: *Hæc omnia tibi dabo, si cadens (what a fall!) si cadens adoraveris me?* At the word of the seducer Christ had replied: "Go back, tempter, for it is written: You shall worship the Lord, and you shall serve Him alone". And the tempter had departed from Jesus, and the angels approaching had come to serve him (ib., 10, 11). My Brothers, the Church, placed in the same conditions as her Master, cannot find any other answer. Certainly no power has learned better than it to take into account the difficulties of the times and to bend to the demands of the circumstances. Sacrifices, she has made so many in the long course of her existence! Does she not know that, following the example of the great apostle, she is indebted towards all, towards the ignorant and the foolish as towards the wise (Rom., I, 14)? But there is an impassable limit for the Church: it is that where human things border on the inalienable titles of the high domain of God and of His Christ over earthly societies.

In the face of certain fundamental principles of Christian public law, it is and will always be unshakable.

It is not she who will ever substitute, even in her purely temporal institutions, the so-called rights of man for the imprescriptible rights of God. And if the invincible firmness of the Church were to deprive her of all earthly support, of all human assistance, well! there are still angels in heaven, they would approach and serve her: *Et accesserunt angeli, et ministrabant ei.*

I am not deviating from the plan of my speech, MT-CF In the time of your Bishop Emilien, the great enemy of the name, the reign and the law of God was Islamism. This terrible enemy, Emilien and your fathers had the glory of enlisting against him, of resisting him, of fighting him, and they nobly sacrificed their lives for it. Today the capital enemy of the name, kingdom and law of God assumes another form and is called by another name. Its tendency is the same, and its motto is always that of the deicide populace: "*Nolumus hunc regnare super nos*" (Luke, XIX, 14) We do not want Christ to reign over us. Our duty, to us who recognize Jesus Christ as our King, to us who say daily to God: "Hallowed be your name, your kingdom come, your will be done on earth as it is in heaven, our duty is to oppose all our energy to the invasions of this power of evil. It is not a question, at least not yet, of taking up arms. The struggle is principally a struggle of doctrines. Your resistance, MF, will therefore consist to keep your intelligence firm against the seduction of all false and lying principles; and for this you will always form your conscience in the school of your faith, in the school of the Church, in the school of your Pastors, I come to practical advice, continue your attention for a moment.

When I ask the sages of this time what is the greatest plague of present-day society, I hear the reply from all sides that it is the withering away of characters, the softening of souls. There are ready-made sentences on this theme, which are for everyone's use. But this answer itself provokes a subsequent question. For, after all, the French race is energetic from its own foundation, it is courageous by nature, and it has not so lost its native temperament that it can be accused too lightly of softness and cowardice. No more today than in the past, bravery does not fail him on the battlefield. Where does this so serious symptom of the weakening of character come from? Ah! would it not be true that it is the natural and inevitable consequence of the weakening of doctrines, of the weakening of beliefs, and, to put it bluntly, of the weakening of faith? Courage, after all, has its *raison d'être* only insofar as it serves a conviction. The will is a blind power when it is not enlightened by intelligence. One does not walk with a firm foot when one walks in the darkness, or only in the twilight. Now, if the present generation has all the uncertainty and indecision of a man who advances gropingly, would it not be, O Lord, that Your word is no longer the torch that guides our steps, nor the light that illuminates our paths? Our fathers, in everything, sought their guidance in the teaching of the Gospel and of the Church: our fathers walked in broad daylight. They knew what they wanted, what they repelled, what they liked, what they hated, and, because of this, they were energetic in action. We, we walk in the night; we no longer have anything defined, anything fixed in mind, and we no longer realize the goal towards which we are aiming. Consequently, we are weak, hesitant. How could it be that the warmth of the resolution was in the will, and the vigor of the execution in the arm, when there is in the understanding, instead of the clear light of the yes, only the cloud or fog of maybe? Believe me, French blood is not cold in our veins. To will, we only need to see.

We would regain all the courage of the heart, the day when our intelligence would no longer be affected by an irremediable cowardice.

Irremediable, no, I retract that word. The remedy, on the contrary, is with us, it is within us; it is only a question of knowing how to use it. Our century is industrious in a thousand ways, it is fertile in inventions of all kinds. He discovered ingenious processes for imparting to a wood of a soft and penetrable species the properties of the hardest and most compact species, and he succeeded in giving a friable and porous stone the firmness of flint. Ah! Why can't he furnish us with the secret of injecting moral energy into souls, and of silicating, as he says, those characters which are pulverized at the first breath of wind and at the first contact with air! But what we would vainly ask of human processes, religion provides for us. Into our weak and inconsistent spirit, it brings down the very Spirit of God (Acts, I, 8). This penetration of the human soul by virtue from above gives it something like another nature and a new essence. To confer and maintain on Christians the hardness of oak or that of granite, all that is needed in their moral being is the complete and permanent infiltration of the baptismal water in which they were regenerated. Yes, the soul that delights and delights in this supernatural element; the soul which bathes and re-immerses itself, so to speak, at every moment in the fountain of its baptism; the soul which keeps all its conduits open to the irrigation of this wave impregnated with divine salts, this soul is of steel, and it is endowed with an unfailing temper.

Also, MF, that others spread themselves in vain complaints and in sterile lamentations; I will take the accents of the prophet to say: The earth is desolate with great desolation because soon there will be no more baptized people who remember

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<sup>1</sup> Note from LH R: This is further proof that it is not the Catholic Church that rules Rome, but her enemies. The Church IS eclipsed, and the star that eclipses is different, it cannot be the Church.

come, as he should, from his baptism, who is aware of the grandeurs and energies of his baptism. "I had never met such a proud Christian", exclaimed the sudan after hearing Saint Louis. Good Lord ! this race of proud Christians, are we not on the eve of no longer encountering it anywhere on earth? Now, MF, this race must not die out among us at any price: humanity would have too much to lose. If it disappeared anywhere else, it would be France, and I would say, it would be our religious western provinces that should be its last asylum. Give back then, MF, give back to your soul all the life, all the expansion, all the blossoming of its baptism; become again what your fathers were, true Christians, proud Christians; and then, with the inexhaustible resources of your national temperament, you will not even have to make an effort to be, like them, heroes and, if need be, martyrs. But, for that, draw from the pure springs, from the springing springs of the Christian faith. Don't stop at those mid-level doctrines that I don't know what third party, born of a yesterday's whim, invents every day in religious matters. Will this impoverished, debilitated Christianity, the only one which finds favor with certain sages of the modern Portico, ever recover the vigorous characters, the strongly organized temperaments of the old ages? No, with diminished doctrines, with diminished truths, we will only obtain half-Christians; and, with the half-Christians, neither religious society nor civil society will ever get the better of the formidable enemy that I have pointed out to you.

I still hear some objections that are made to me: You have to be from your country and your time. You don't have to run into impossibilities.

You have to be from your country: Yes, and a thousand times yes, especially when that country is France. Now, you will be more of your country, MF, as you are more Christian. Isn't France bound to Christianity by all its fibres? Have you not read, at the head of the first French charter, these words so often repeated by the heroine of Or léans: "Long live Christ who is king of the Franks"? Have you not read the testament of Saint Remy, the father of our monarchy and of all its reigning races? Have you not read the testaments of Charlemagne and Saint Louis, and do you not remember how they express themselves concerning the holy Roman Church and the Vicar of Jesus Christ? France's national program is there; one is French when, through the vicissitudes of the ages, one remains faithful to this spirit. The Pharisees, sad citizens, did they not dare one day to deny Jesus Christ the patriotic feeling? "But it was they, continues Saint Ambrose, who abdicated love of country, making themselves the envious of Jesus": *Sed et ipsi se caritate patriæ, qui Christo invident, abdicarunt* (Exposit. in Luc., L. IV, n. 47). I boldly refer this same reply to all the detractors of our citizenship. The apostates of France are the enemies of Jesus Christ. Whatever we do, there will never be a national in France except what is Christian.

You have to be from your country: Yes, once again; but the country of France is the country of truth, the country of sincerity. Now, if the Church, which is profoundly liberal, places reservations on certain modern principles, it is because these principles, which are not in conformity with the divine order, are at the same time decoys thrown to the multitudes, sonorous words whose reality we are condemned to suppress by expedients of all kinds, by a thousand measures of compression and repression. But, ultimately, the pretense which befits neither the majesty of the Church, nor its conscience, nor the respect it professes for men and for peoples, does not befit the French character either. It is not Brittany that will give me the lie if I affirm that nothing will ever be decidedly national in France except what is frank.

One must be of one's country and of one's time: and what else have I said since the beginning of this discourse? And isn't it our opponents who challenge us at all times for citizenship, who forbid us fire and water, and want to ostracize us? According to them, the sky is ours, and the earth is theirs; time belongs to them, and we must think only of eternity. The Christian, the priest, the bishop who leaves the temple, who sets foot in the affairs of their country and their time, violates the entry into forbidden territory. This is what we are told over and over again. And we, we answer that, the Church having been placed by God on the earth, and not in another planet, we cannot give our entire resignation from the things of the earth; we answer that, the temporal destinies of religion being linked to those of this world, nothing will ever make us accept the decree of banishment and the sentence of emigration that we are notified of; we finally answer that, as long as we have not been ousted from our Pater, we will keep the right and the duty to appreciate the things of our country and of our time in their relations of convenience or opposition with glorification. of the name of God on earth, with the advancement of His Kingdom, with the triumph of His Law. And we add that by adopting this point of view, the Christian will always pass a firmer and more assured judgment than the man of the century. For, finally, God relates everything to His Church, and He directs all events in view of His elect (Rom., VIII, 28; II Timoth., II, 10). So far from being incapacitated, the man perfected by grace and instructed by long experience of the Church, possesses a more exercised tact, a surer sense for the discernment of good and evil (Hebr., V, 14). No one judges things better according to their true value than he who weighs them in the balance of faith and in the weight of the sanctuary. For lack of this regulator, we see every day that the most skilful and renowned men are, alas! neither on a level with the destinies of their country, nor on the level of the needs and difficulties of their time.

Finally, it is added, there are accomplished facts of which one must know how to make up one's mind; the modern spirit no longer allows us to hope for the social triumph of Christian principles: We must not come up against impossibilities. But it is said very quickly. The Church, which has on its side this great resource which is called time, does not suddenly accept this word. The divine Savior J.-C., pronounced this oracle: "What is impossible with men is not impossible with God" (Matth., XIX, 26); and the wife of J.-C., during her career of eighteen centuries, often experienced the fulfillment of this word. The enumeration would be long of these sudden reversals of opinion, of these unexpected reversals of things, of these manifest interventions of providence, which have suddenly revived, within Christian society, the institutions and principles whose restoration had been declared impossible. In particular, when the Church questions herself today and compares herself with the things of this time, she believes she feels within herself a vitality, a fruitfulness, a force for expansion and a richness of future that she sees nowhere else.

Impossibilities? Ah! what could create them here below for the benefit of evil is this facility of the good to believe in them and to exaggerate them, it is this disposition to doubt themselves and the value of their principles, It is this readiness to surrender arms to the enemy of God and of the Church; what did I say ? it is this eagerness to proclaim his triumph when it is still far from being final. I want to say it out loud, MF: today more than ever, the main strength of the wicked is the weakness of the good, and the nerve of Satan's reign among us is the enervation of Christia-

ism in Christians . Why is it not given to me to introduce into the midst of this audience the adorable person of the Savior Jesus, and to ask Him as of the prophet: What are these wounds with which You are covered, these blows with which You are bruised: *Quid sunt plagæ istæ in medio manuum tuarum?* His answer would not be doubtful. Ah! He would say, it is not precisely by the hand of My enemies, it is in the house of My friends that I have been so ill-treated: *His plagatus sum in domo eorum qui me diligebant* (Zach., XIII, 6 ) ; of My friends who did not know how to dare anything for My defense, and who made themselves the accomplices of My adversaries in every way.

Do not come up against impossibilities, you say? And I answer you that the struggle of the Christian with the impossible is a commanded struggle, a necessary struggle. For what do you say every day: "Our Father who art in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven": *Sicut in cœlo et in terra?* On earth as in heaven, but it is the impossible! Yes, it is the impossible; and this impossible, we must work here below, each according to our strengths, to obtain all the realization of it that is in our power. A single generation does not do everything, and eternity will be the complement of time. Our fathers, the ancient Gauls, had such faith in the life to come that they sometimes postponed the conclusion of their affairs to the other world, and lent money recoverable after death<sup>2</sup> . What they did as pagans, let us know how to do as Christians. Once again, what we will begin, others will continue, and the final denouement will complete it. This is how Emilien and his people from Nantes came up against the impossible, how they perished in a struggle with the impossible; but, after them, other champions have taken up the same cause; and now the ever-reviving enemy, against whom Christendom has battled for nearly twelve centuries, is at last reaching its death throes. Evil has happened since then, it will happen until the end in a thousand different forms. To conquer it entirely here below, to destroy it from top to bottom, and to plant on its ruins the henceforth inviolable standard of the name, the kingdom and the law of God, it is a definitive triumph which will not be given to any of us, but that each of us must none the less aspire with hope against hope itself: *Contra spem in spem* (Rom., IV, 18).

Yes, with hope against hope itself. For I want to say it to those pusillanimous Christians, to those Christians who make themselves slaves of popularity, adorers of success, and whom the slightest progress of evil disconcerts: Ah! affected as they are, please God that the anguish of the last ordeal be spared them! Whether this ordeal is near, whether it is distant: no one knows, and I dare not augur anything in this regard; because I share the impression of Bossuet, who said: "I tremble when I put my hands on the future"<sup>3</sup> . But what is certain is that as the world approaches its end, the wicked and the seducers will have more and more the advantage: *Mali autem et seductores proficient in pejus* (II Timoth., III , 13). One will almost no longer find faith on earth (Luke, XVIII, 8), that is to say, it will have almost completely disappeared from all earthly institutions. Believers themselves will hardly dare to make a public and social profession of their beliefs. The scission, separation, divorce of societies from God, which is given by Saint Paul as a precursory sign of the end: *nisi venerit discessio primum* (II Thessal., I, 3), will be consummated day by day . The Church, a society that will no doubt always be visible, will be reduced more and more to simply individual and domestic proportions . She who said at her beginnings: "The place is narrow for me, make me space where I can live": *Angustus est mihi locus, fac spatium mihi ut habitem* (Is., LXXI, 20), she will be disputed the ground step by step; it will be surrounded, tightened on all sides; as much as the centuries have made it great, so much will one apply to restrict it. Finally there will be for the Church of the earth a real defeat: "it will be given to the beast to make war with the saints and to conquer them" (Apoc., XIII, 7 ) . The insolence of evil will be at its height.

Now, in this extremity of things, in this desperate state, on this globe given over to the triumph of evil and which will soon be invaded by flame (II Peter, III, 10, 11), what will all true Christians still have to do, all the good, all the saints, all men of faith and courage? Clinging to an impossibility more palpable than ever, they will say with redoubled energy, and by the ardor of their PRAYERS, and by the activity of their WORKS, and by the fearlessness of their STRUGGLES : O God , O our Father, who art in heaven, hallowed be thy name on earth as it is in heaven, thy kingdom come on earth as it is in heaven, thy will be done on earth as it is in heaven: *Sicut in cœlo et on the ground!* On earth as it is in heaven...! They will whisper these words again, and the earth will crumble under their feet.

And as formerly, following a terrible disaster, one saw the senate of Rome and all the orders of the State advancing to meet the vanquished consul, and congratulating him on what he had not despaired of. of the republic (Livy, L. XXII, n. 61); thus the senate of heaven, all the choirs of angels, all the orders of the blessed will come before the generous athletes who will have supported the combat to the end, hoping against hope itself: *Contra spem in spem*. And then this impossible ideal, which all the elect of all ages had stubbornly pursued, will finally become a reality.

In this second and last coming, the Son will hand over the kingdom of this world to God His Father; the power of evil will have been evacuated forever to the bottom of the abyss (I Corinth., XV, 24); all that will not have wanted to assimilate itself, to incorporate itself into God by J.-C., by faith, by love, by the observation of the law, will be relegated to the cesspool of eternal filth. And God shall live, and He shall reign fully and eternally, not only in the unity of His nature and the society of the three divine persons, but in the fullness of the mystical body of His incarnate Son, and in the consummation of His saints (Ephes. , IV, 12).

Then, O Emilien, we shall see you again, you and your magnanimous phalanx; and, after having worked like you here below, to the extent of our strength, for the glorification of the name of God on earth, for the advent of the reign of God on earth, for the accomplishment of the will of God on the earth, eternally delivered from evil, we will say with you the eternal Amen: "That is, that is". This is the grace that I wish for you all, MT-CF, in the name of the Father, of the Son and of the Holy Spirit.

<sup>1</sup> Note from LH R: the reader will have noticed that these lines (like two other passages above) will be taken up by Saint Pius X who called Cardinal Pius: My Master, Pompon. Mela, *De situ orbis*, L. III n. 2.

<sup>2</sup>

<sup>3</sup> Explication de l'Apocalypse, ch. 20. Edit. Lebel, T. III, p. 478.

<sup>4</sup> LH R Rating: Prophetic; we are there today. Saint Pius X will continue the prophecy by ensuring the triumph of the Church. 8



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